The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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THEOLOGY.

Questions Submitted by a Student of Koreshanity and Answered Authoritatively.

We take great pleasure in answering the following questions for a recent inquirer, though we have answered them many times in the Guiding Star and the Flaming Sword:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" (lives): "and man became a living soul." "What is it for man to become a living soul?"

Le-nephesh chiyah or *hiyah*. The word *nephesh* is the term employed for soul, and *hiyah* for living. There are two words in Hebrew, *hiyah* and *ruah*, which correspond to *psyche* and *pneuma* in Greek; but in the English renderings they are improperly employed more or less interchangeably. They have two radically distinct meanings, and should never be used to express the same thought. Without entering into an etymological analysis of the terms *nephesh* and *ruah*, we distinctly aver that *nephesh* is applied to designate the spirit of the blood, and *ruah* the spirit of the nerve. Both words signify the act of breathing, by any kind of animal life (man or beast), and unless it is known that the blood and the nerve each has its own system of respiration, the term breathing might be regarded as having allusion only to that which is commonly known as respiration.

The distinction should always be maintained between the idea of man as a living soul (*nephesh chiyah* or *hiyah)* and the mortal man who was no more a living soul after his fall and departure from the Garden. Man is not now a living soul. The breathing life which he possessed after respiring from God he was deprived of through human declension; but, through the power of the Christ, he will be restored to the state attained before the recidivation, and, from a mortal and corruptible being, he will become immortal and incorruptible. The mortal man is one who dies and is buried, the body passing to decay. The immortal man is one who, like the Lord Christ, did not see a corruptible dissolution; whose body passed out by translation or theocrasis, in which it became the Spirit (Hebrew, *ruah*, or Greek, *pneuma*).

The development of God, in the ascending ratio of his perpetuity, is from humanity. I may illustrate this by the generation (production) of Jesus the Christ who, through many re-embodiments from the humanity, "was made perfect through suffering," and became "the Lord of Glory." After becoming perfect—and, from the infancy of Jehovah, reaching the maturity of the Godhead, attaining the point of overcoming death and the corruptibility of the body—he became the quickening Spirit, or "Holy Ghost" *(pneuma)* as it is denominated. He dissolved his body by theocrasis, and made of that body the spiritual substance which became the respiratory substance of those who inbreathed (inspired) it. That inspiration (inbreathing) was the beginning of the regeneration (reproduction) which will result in bringing forth fruit like Jesus the Christ, that is, the sons of God. These sons will be the restoration of the living souls who, in the beginning of the cycle of Mazzaroth, were the living (immortal) souls into whom the breath of God was breathed. If possible, let me state this in more explicit terms. If the personal Jesus had not been here as a material substance, there could not have been the operation of what was called the Holy Spirit as a spiritual substance. The Holy Ghost or Spirit could be produced or generated because there was a substantial body to dematerialize and produce the Spirit. This Spirit—the product of the dissolving of the Lord's material body—was the breath of God inspired by the apostles and disciples of our Lord. There is coming another baptism. This spiritual afflatus or outbreathing from the Lord God must proceed from another personal manifestation, because the Lord never baptizes the world but through his personal presence. The great lesson needed to be learned by humanity is the manhood of the Lord God.

"Where did Adam get his God nature and his animal nature?" Just where Christ, the second Adam, obtained it. God possesses both the God (man) and animal characteristics. God's (man's) Spirit is the ascending Spirit of the

God-man, the man-God. The animal Spirit of God is his descending Spirit. "Who knoweth the spirit of the *man* that goeth upward, and the spirit of the beast" (animal—the animal part of man) "that goeth downward?" The Lamb or ram of God was God's animal nature. It is this descending Spirit that becomes the salvation of the animal (sensual) part of man and, by transformation, converts the animal spirit of man to the ascending man spirit. God is the origin of all animal life, but the animal life of God as it descends into man becomes inverted and perverted; for "if a seed does not fall into the ground and die, it abideth alone." "I form the light, I create darkness. I make peace, and I create evil. I the Lord do all these things." He does one by his voluntary, and the other by his involuntary power, because both the voluntary and the involuntary principles obtain in God as they do in man. When God creates light, darkness proceeds as an involuntary quality. When the Lord voluntarily creates good, evil involuntarily proceeds. It is thus that the Lord God is the source of both.

"*I want to know how the God-man, Jesus Christ, was produced, and how he was planted in the race?*" It must first be understood that man is the circumference and environment of the spiritual world, which is in man. When man becomes outwardly perfect he is the temple of God, for God dwells in him. When the humanity is sinful it forms an outer chaotic crust, into which the inner humanity does not shine (illumine), hence it is a chaotic sphere which immediately surrounds and encloses the orderly arrangement of God's internal kingdom. Where the interior penetrates into this chaotic crust of the exterior, this chaos of the sensual humanity begins to be transformed, and from it the Son of God appears. He is then dissolved, and flows back into the race by the operation of the Spirit to which he is transposed and transubstantiated. He was planted in the race by being converted to Holy Spirit, and by the reception of that Spirit by those who were prepared to receive it. It was through this operation of the Spirit that they partook of his substance and fulfilled his saying: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."

"*If the personality of Jesus went into Peter, how could it be transferred to anyone till the death of Peter?*" The descent of the Holy Spirit was by three degrees primarily; namely, through John, James and Peter. Through John descended the celestial degree, through James, the spiritual, and through Peter, the natural. The Spirit of the Lord descended into his (Peter's) body just as the spirit of the brain descends into the vidual body of the man. The essences of the brain that pass through the fibres of the dura mater converge to the crista galli (cock's crest) of the ethmoid bone, pass down through its three developing centers, and thence deposit, successively, all the bones of the body. By another triplex channel, other fluids of the brain pass down into the body to form the softer substance and tissue. The Spirit of the Christ, which was the Spirit of truth, did not stop with these, especially with Peter, who represented the truth, for he, having the truth from the Lord, could declare it, and by it the psychic and pneumic energies passed on to others without the death of the apostles. The so called revivals in the Methodist, Baptist, and other churches, are the result of the psychic and pneumic energies generated in the religious excitement of these bodies, which constitutes a surplus energy that passes over to others and brings them under the same or a corresponding influence. It is not the Holy Spirit which operates in these revivals, but a very unholy and deceptive spirit, for it attempts to convince the people that they are born of God, while the fact is they are in the gall of bitterness, and under the bond of iniquity, but do not know it. Peter received the most natural part of Jesus, therefore he represented the most natural descent of the Lord's ego through the age or dispensation. When Peter awakes he is the first one to proclaim the new gospel as the Messenger of the Covenant.

"*What prepared the people to receive this baptism?*" In a word, circumcision. In the institution of circumcision God pointed to, and made it possible for the Christ to come. The rite of circumcision conserved that special energy which aggregated in the Messiah. The people were looking for the Lord to come, and when he came they knew the sign, for they had carefully consulted the prophets. When John came they believed him, and knew the Christ. The receptive spirit, made receptive through the laws of its development to that end, prepared them for the divine afflatus.

"*When the seventy, and the three thousand, received the baptism, what did they receive?*" They received the substance of the Lord's body that had been converted by spiritual combustion to Holy Spirit. If we take a match, a wooden substance, ignite it and consume it by fire, and then absorb the heat of that fire, what do we receive? We receive the substance of the match, converted by fire to the spiritual or energy substance. The Spirit from the Lord's body is just as much a substance as heat and light are the substance of the match. In the galvanic battery the zinc—if we speak of the battery having zinc for its negative element—is decomposed and converted to the electric current. This current may be conveyed to the body of any person, and diffused through him as energy. It is the zinc in electrical solution. So in like manner the spirit of the mind can be transmitted and diffused. When the mind is very active the cells of the brain are active in their contraction and expansion. As elaborators of energy they are more proficient in the generation of energy when more active, and because the substance conveyed to them is more abundant more substance is consumed, hence a surplus of energy is generated, and more can be communicated.

What did Jesus mean when he said: "this day shalt thou be with me in paradise?" Paradise is the garden where God plants his seed. Jesus was buried in the garden as a type of his burial in the race—God's garden. The thief was a type of the repentant church, those of the Jews who accepted him. They were planted together in death with the Lord Christ.

"*What is mind?*" It is the substances of affection and intellection; the one centering in the will, the other in the understanding. It is made up from the material substances taken into the body and brain through the various channels of supply to the organic structure. Through the blood and nerves it flows into the cells of the brain, and in the vito-alchemical operation the mind is elaborated. Spiritual substance is also constantly flowing into the cells or corpuscles of elaboration from interior sources, and the interblending

of these substances elaborates mental energy precisely as the galvanic battery or the dynamo generates the electric current. The light (intelligence) and the heat (love) of the mind comprise the fire of the mind, and these two—the light and the heat of the mind—correspond to the light and the heat of the sun.

"*Can mind exist without matter?* No. Mind and matter are co-ordinates. Matter is the matrix of mind. If all the matter in the universe could be destroyed there would be no mind.

"*In the human organism, where is the mind?*" Everywhere in the body; but its citadel is the brain, and its throne and altar are the brain centers. Take for instance the body of Christ—the church as it was in the beginning of the age, when it was declared to be the body of Christ—composed of many members. Where was the mind of that body? It was supremely in Jesus, secondarily in his apostles, and less positively and intellectually in succeeding disciples; but the mind of Christ was everywhere in his body. So the mind of any person is correspondingly throughout his body.

"*In the beginning of the Christian dispensation there were twelve apostles and one Christ. In this age the Christ will be multiplied, and as there was one son of God in that age, in this age there will be thousands of sons of God. Does that mean that the one hundred and forty-four thousand sons of God will be one hundred and forty-four thousand Christs?*" "Saviours shall come up on Mount Zion." These saviors are the sons of God, who are *anointed*. Messiah, Christos, anointed, are three words of different languages meaning the same thing. Jesus was the anointed Shepherd. Christ or Messiah means anointed. They are one hundred and forty-four thousand anointed ones, and if anointed with power to anoint, then they are Christs or Saviors; that is, divinely appointed and commissioned teachers. But before these sons shall come, in whom are to be manifest the fathers, there must be one anointed who shall inaugurate the flame. This Shepherd, Messiah, Christos, or anointed one must be appointed through the law of development; he will have the intellectual powers of discovery and organic force with which to bring order out of chaos, harmony from discord, and life from death.

What is meant by the text, "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers?" The resurrection of the dead is the conjunction of the regenerated (re-created) man with the interior and, to the outer sense, invisible fathers. It is also the restoration of the once visible fathers by reincarnation. The incarnation of Jesus was the restoration of Abraham; the resurrection of the father Abraham in the son. The heart of the father was turned to the child, and the heart of the child to the father, as Jesus declared: "I and the Father are one." To turn the heart of the fathers to the children, etc., is to bring down the gods, the elohim, conjoining them with the sons who are coming up in the resurrection to meet them, that the fathers and the sons may be one, as the Father and Jesus the Lord were one. "I am in the Father and the Father in me," said Jesus.

For a man to conquer himself, is the finest and noblest of all victories.—*Plato.*

"The Letter Killeth, But the Spirit Giveth Life."

The Word is supposed to, somehow, contain two principles, namely, the letter and the spirit. With such as have been critical enough to study the purport and comparative importance of the two, the letter of the Word is less important than what is erroneously called its spirit. If the *letter* of the word be true and was given to the world for use, it could only have been imparted for the purpose of accomplishing that for which it was sent, and that, according to the text or verse quoted, was to perform the work of killing.

In the consideration of this subject, the first important question is, What is the *Word?* The answer is, "In the begining was the Word, and the Word was with God, and the Word was God." Jesus the Christ, then, was this Word. What is the letter of this Word, and how does it kill? What is the Spirit of this Word, and how does it make alive? The principles of the letter were manifest in the person of the Lord, and the power of destruction was exerted to kill the *old man*. This was by a process of overcoming through which the old carnal nature was utterly eliminated and destroyed, the last act being to kill the Word or Christ on the cross, which could not have been accomplished had not the Word been literally (according to the letter) manifest. By the killing of the Word—acts dependent upon the Lord's obedience in every principle of obedience, even the death upon the cross—it was made possible to generate the Spirit through which could be made *alive* and immortal that which had been eradicated or killed out of the mortal or consecutively dying. According to the statement of the text, it is not the Spirit of the Word that kills the old man, but the letter.

When the letter has performed its work and has destroyed the man of sin in each, then the Spirit performs its work of making alive. If we wish to build a house upon a piece of land upon which already stands an old structure, the old building has to be torn down to make room for the new; so in building the house of God upon the soil of the sensual life, that life has to be destroyed. This is done only by the letter of the Word, which means by the literal manifestation of the Word (God) who shall teach anew the law and guide us into the fellowship of the sons of God, enabling us through him to kill the old man that we may be resurrected into the life of the new man by the Spirit which reneweth or maketh alive.—*Victoria.*

Can We Know All Things?

Koreshans claim the right and the possibility of attaining all knowledge, the science of the universe, the God wisdom. We are the only people in the world who claim this possibility, at least with a reasonable conviction of being soon able to realize it and demonstrate it to the world. We base our claim to this right on the promises of the Lord Jesus, who said, "Unto you it is given to know the mysteries of the kingdom of God." "For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad." We rest our possibility of reaching this wisdom on the regenerating work in us of the Holy Ghost given us by the baptism from Jesus, and also on our own

efforts in conjunction with those of our Leader, to whom is unfolded the truth in its ultimate or scientific degree. Of course we cannot claim the possibility of reaching all knowledge without exciting the incredulity and scorn of those who do not make such claim for themselves. It is a common thing for a Koreshan to be told that he thinks he knows it all; or that he thinks he knows more than the philosophers who have made these subjects a life study; or that Koreshans have more conceit than any other people on earth, etc. Yet if we believe that our Leader embodies that Spirit of Truth which Jesus said he would send, who should lead us into all truth and show us things to come, then are we not justified in maintaining our assertions with the boldness and firmness of truthful conviction, and are we not absolved from the charge of conceit?

That modern science, with its grain of truth and bushel of fallacy, its lame, halt and blind reasoning, should despair of ever reaching all knowledge is not surprising. In fact, what can it do but despair of ever reaching a limit in anything, so long as it holds the theory of man's *endless* progressive evolution, and the limitless extension of the physical universe into world after world. These theories would cut man off from ever reaching the true *finite* or finished state, wherein he may rest from his labors "and his rest shall be glorious;" they would also let the poor physical universe go on at loose ends forever without granting it the common limitations of form which they consider essential in defining all material objects. With such ideas of infinitude, of course the scientist's natural idea of God (if he had any) would be to make him infinite also. This god may do well enough for a modern scientist, who is always drifting towards atheism, if he hasn't already got there, but how can so called Christians, who have the teachings of the Bible of God's personal dealings with men, and of his actual presence in the earth in the person of Jesus, who said, "the Father is *in me*," so that there was no God in the universe anywhere outside of Jesus; how can people who claim to believe this, become so psychologized by the specious reasonings of modern science as to come to regard their God as the infinite, the unknown and the unknowable? When Christianity has so far turned away from God as to adopt the reasonings of atheistic science, of course it no longer believes in the promises of Jesus that to his people all mysteries shall be revealed. It is the common belief of the churches today that man will never know everything, that God will always have a mystery that man cannot comprehend, that must be hidden, and that it is not right nor proper for man to be always trying to pry into the secrets of God. Then they inconsistently admit that a *man*, Jesus, a known personality, did understand all mystery, and was God, the unknown and unknowable. When people get so muddled as that, it is about time they confessed that they do not expect to realize the promise of Jesus to know the mystery of the kingdom of heaven; but that does not signify that his promises will not come true to some, but rather that *they* are not the heirs of the promise. Then who are? Those who can take Jesus at his word, believing that he was what he said he was, and that what he promised he will surely fulfil; those who have some comprehension of God as to his general character and as to his specific character in Jesus, and in other men in whom God dwelt in less perfect degree of oneness than he did in Jesus, who could truly say, "I and my Father are one;" those who can comprehend that the perfect manifestation of God to the world was made in the man Jesus, who was made perfect for God's habitation through ages of suffering and experiences in numerous embodiments in the sinful flesh, a man as other men till he reached his embodiment as Jesus and there was made one with God and developed into the Fatherhood of Deity, the wisdom of the universe. Those whom Jesus called to be receptacles of this mighty truth, and partakers of his pure life through his translation, making them his sons, begotten of God, were men and women unlearned and sinful. Did he say to them that God was unknown and unknowable? Nay, rather did he tell them that God would become one with them even as he was one with himself, and that at the end of the age he would come again and raise them up into everlasting life and lead them into all truth.

How do Koreshans know that the Lord will not come to the Christian church? Because it has so fallen away from the true conception of the Lord that it has no place in its heart for him, nor real desire for him. Jesus, a Jew, came to the Jewish church, but his own received him not. The Christ, when he comes again in his new name as the overcomer who bears the sin of the world and overcomes it, will come to his own and his own will not receive him. How could it when it has grown out of the comprehension of a personal God? The heirs of the promise are those who are expecting and desiring its fulfilment, not those who do not think such a thing possible. The personal God will come to those who are waiting and longing for his advent, and whose very desires have brought them a knowledge of how to prepare for his coming. Not they who sit in darkness, but they who have their lamps trimmed and burning shall go forth to meet the Bridegroom.

There is but one door of entrance into God's kingdom, and we say, not with conceit but with the humility of mighty conviction, that the Messenger of the Covenant holds the keys of knowledge that unlock this realm of wisdom, and those who would know all its mysteries must enter by this Messenger.—*Alice Fox Miller.*

THE CREATION.

We read in the book of Genesis: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." This statement is either true or false. God either performed what is recorded, or Moses, the reputed author of Genesis, was in the same fix we are when we tell a lie. While he may have performed what is written, it is possible that Moses in his description of creation may have spoken in symbols. In fact, we know that this was precisely the manner of his speech, for the whole Bible is written in symbolism. It may, today, be questioned why the Book of books was so written for the reason that the people of this iron age are in such a state of spiritual darkness, having departed so far from a true conception and application of God's law that they have lost the language of symbolism or correspondence with which those of ancient times, whom we are told by ye modern savants were very ignorant, were perfectly familiar. Much more

can be expressed, and greater accuracy can be given to that which is said by the use of symbolic language than by the existing mode of speech. For this reason the Bible from Genesis to Revelation is so recorded.

In the New Testament, it is true, there is much departure from this plan of communicating truth; this is accounted for by the fact that the records of Christ's apostles were written at a time when the sign Aries was moving into the constellation Pisces, marking the last dispensation of the iron age, when the language of symbolism had almost become unknown. In verification of which we find that it was necessary for the angel to explain to John on Patmos the significance of the waters from which he saw the great beast rise having seven heads and ten horns. John did not understand what was symbolized by the waters. "The waters which thou sawest," said the angel, "were multitudes, peoples, nations and tongues."

Returning to the account of the creation above quoted, we hold that if the term waters refers to humanity in Revelation, it certainly has the same significance in Genesis. Hence we are inevitably forced to the conclusion that Moses did not, in his account of the creation, refer to that of the literal, material world, the air of which we breathe and upon the vegetation of which we subsist. Had we not some knowledge of the language of symbolism to verify us in this statement we would, at least, have common sense to support it. Common sense, every-day horse sense, is a rare commodity which is nowhere found in greater scarcity than in the pulpit of the modern Christian clergyman or in the laboratory of the so called scientist. Common sense dictates that something cannot be made out of nothing, and that were God a great, all-pervading spirit he would be a nonentity, a nothing. The mind cannot conceive of anything without form and function. This position, which is irrefutable, constitutes one of the bulwarks of Koreshanity.

We regard all life as a form of substance which must either be contained in the domain of matter or in that of spirit, but since substance is indestructible it must be eternal. It always has existed and always will exist, hence the physical universe is perpetual and eternal;—not that physical universe, however, of the modern scientist which goes bounding through space at a break-neck speed and is someday going to smash itself into splithereens. We refer rather to the universe as a cellular cosmos, whose central and circumferential forces render it self-perpetuating. We leave that other theory of the formation of the cosmos to a scholasticism which with the coming disorganization of existing society will be smashed to pieces much sooner than that ludicrous system of worlds, without either center or circumference, which it has constructed from the recesses of its inanity.

Starting then with the premise that all life is a form of substance which being indestructible is eternal, necessarily giving to the physical universe a perpetual existence, and supported by the law of correspondence which is just now being unfolded in its literal significance (Emanuel Swedenborg having given us its spiritual interpretation), we conclude that the account of the creation recorded by Moses in Genesis has a biological rather than a material application. The physical earth was never "without form and void," and a great spiritual nondescript called by the modern church, God, never, therefore, created form out of that which was void and without form. What then was created and who created it? Of all the systems of thought at present in vogue, Koreshanity alone is enabled to answer these questions intelligently, completely and finally.

If the waters which John, the Revelator, saw were "multitudes, peoples, nations and tongues," then when God, as recorded in Genesis, "moved upon the face of the waters" and caused there to be light he must have spiritually operated on the humanity then existing which, we are forced to conclude, was in a state of moral and mental darkness. The earth, also, which was "without form and void," must have referred to the condition of society then obtaining, which must have been one of chaos and confusion arising from the moral and mental darkness of the people. John, the Revelator, saw the first heaven and first earth pass away in his vision touching things that should come to pass at the end of the age. He then saw a new heaven and a new earth wherein dwelleth righteousness. That is, he saw a new church and a new state to replace that which was "without form and void." As both the physical and the biological earth (humanity) have ever existed, there must be a law governing the re-creation of the biological universe at stated periods, when there is a letting in of light upon that which has become darkness. A humanity which is admittedly in such total darkness as to the laws of being as the present one should, it would seem, grasp eagerly at a system of thought able to furnish light on this subject. Koreshanity makes such a claim.

There are ever recurring periods of re-creating or reproducing life else it would necessarily die. This is a law found to obtain in every domain. The seed is planted, the sapling is produced, grows to the limit of its life, dies and is reproduced from the seed which it has born. There can be no deviation from the operation of this law in any sphere, otherwise it would not operate as a law. Humanity in obedience to it has its seed time and harvest, its period of reproduction, growth and decay. Eternal progression and retrogression must ever obtain. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Humanity has its four ages of six thousand years each, and its twelve dispensations of two thousand years each. "In the midst of the street, and on either side of the river," said John, "was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month."

With the recurrence of every one of the twelve dispensations, corresponding to the twelve constellations, there is a yielding of biological fruit, with one grand harvest at the end of the cycle of twenty four-thousand years. Moses refers in Genesis to a period twenty-four thousand years ago when, as now, the race was just emerging from the iron age and the Piscatorial dispensation, darkness being upon the people by reason of their depravity and violation of God's law. Society then was in the same chaotic state that it is in at present, and was doubtless in the midst of a great labor upheaval such as will soon convulse and tear into shreds the present order of things. Man then was just as uncivilized as he is now, for the fruits of civilization are

only evinced by a universally happy and peaceful condition of society, a condition that does not admit of either sensuality, starvation, cruelty, ignorance or atheism. All these evils are consequent upon the divorcement of God and man.

How did God move upon the face of the waters (humanity), producing light? "So God" (Elohim, Gods) "created man in his own image, in the image of God created he him; male and female created he them." To be made in the image and likeness of the Gods, male and female in one form, necessarily requires a tangible person from whom the pattern may be taken. The fifth or God kingdom was, at the time related in Genesis, evolved from the human, just as it will be again evolved at the end of this age, when the one hundred and forty-four thousand sons of God come forth as the harvest of the Lamb of God planted in the race by theocrasis at the beginning of the age. This new order of men-women (virgins) will again move upon the face of the waters (humanity) just as they did twenty-four thousand years ago—as described by Moses—and cause the light of God's wisdom, which will be in them, to shed its lustre on a benighted world, banishing the old and bringing the new. The former things shall pass away for "behold, I make all things new!" Not some things merely, but *all* things shall be made new. The humanity will then again reach its golden age. Sorrow and sighing shall flee away until the seed planted and grown begins to decay, when it will be necessary, in the order of life's perpetuity, for a re-creation.

These successive states of reproduction, however, are only consummated by a power inherent in the race. There are always some aspiring, self-sacrificing souls. God is in humanity, "in the generation of the righteous," not outside of it, and just as we have given, in Matthew, the book of the generation (production) of Jesus Christ, the Son of God (having the Father within), from Abraham to Joseph, so in every cycle we will have the seed man, this God-man, produced from the race as "the fulness of the Godhead bodily."
—*C. J. M.*

"Art Thou Come Hither to Torment us?"

"And, behold, they" (the two men possessed of evil spirits) "cried out, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" "When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the most high? I beseech thee, torment me not!" The Greek translated, "What have I to do with thee?" rendered into literal English is, "what is there to me and thee?" that is, what have we in common? "You are the righteous Son of God, come down from heaven, I am an unrighteous robber demon in hell, who has overpowered and taken possession of the person of another." One thing is very noticeable in this New Testament record and that is that the devils (*daimonia*) of that time were not "agnostics." They knew Jesus, and recognized him as the Son of God, although all the reputable religionists knew him not, rejected him with scorn, and murdered him. He promised to come again, and if he comes again as he went away, that is, as a man, and such is the prophecy of the angel, devils, *daimonia,* will recognize him, but all the great religious teachers and preachers will not know him, will scout his claims, and seek to destroy him as a blasphemer, as their predecessors did eighteen hundred years ago. And why is this? The devil, whom Jesus declared to be their father, "is come down unto you, having great wrath, because he knoweth that he hath but a short time," therefore "Woe to the inhabiters of the earth and sea," as it is this day, the earth being humanity, the human earth, and the sea being "peoples nations, kindred and tongues."

But why should such professedly pious people (followers, as they claim, of the meek and lowly Jesus, who rebuked even his most intimate and beloved disciples, James and John, when they would call down fire from heaven to destroy people who would not receive their master, saying, "Ye know not what manner of spirit ye are of, for the Son of man came not to destroy men's lives but to save them,") be possessed of such a bigoted, murderous spirit? Jesus declared that the devil "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." Having the spirit of murder in their hearts, they cannot be actuated by the Spirit of God, as they profess, but must be possessed of devils. The fact is—and it is folly to attempt to conceal it—the whole apostate professed church of today is one gigantic demonaical possession, and of course must needs show forth the oppressive and murderous spirit which actuates it. But as the greater sin contains the lesser, every murderer is also a liar. At the very time the scribes and Pharisees and chief priests were seeking to murder Jesus, which they finally accomplished, they declared that they were not seeking his life, and that he was a liar. The religionists of today—like those when Jesus came, not having and obeying the Spirit of God, but being actuated by the opposing spirit of the great enemy of all righteousness, when one comes who has, and shows by his life that he obeys, that Spirit—are troubled, and naturally cry out, "Why hast thou come to torment us?" "We are well to do, and comfortable in our present relations, why hast thou come to disturb, torment, (Greek, try, judge) us? It matters not to us that millions —because of the very things which make us prosperous and happy—are in distress and want, destitute of all things necessary to life and happiness. We are not our brother's keeper. Away with this disturber of our peace and quiet! crucify him! crucify him!" But in spite of such outcry, or the deeper, silent, murderous hate that acts upon the assassins motto, "strike! but conceal the hand!" which, unconscious on their part, stirs the murky depths which sends such noisy bubbles to the surface, the burning question of the hour is that which Jesus propounded to the ancient Pharisees, who rejected him: "What think ye of Christ?" Hebrew Messiah, Greek, Christos—anointed one) "whose son is he?"

Always a test question, this becomes particularly so at the end of a cycle, at a time of harvest like the present, when God again visits the earth in his outward humanity in which he always comes to the mass of men, especially professedly religious men, as a "thief in the night." However much they may object to being tormented, disturbed in their agreeable and apparently happy relations, and however much they resent and fight against coming righteous judgment and the equitable re-adjustment of human affairs, truth and righteous-

ness will prevail, and God's kingdom will come, and his will be done in earth as it is in heaven. To all persons possessed of devils (*damonia, diaboloi*)—and Jesus declared all the men of his time, and of this time also, to be so possessed, when he said, "ye are of your father the devil," "ye are from beneath" —there is no such tormenter as Christ, Heb., Messiah, Greek, Christos, anointed one, the one anointed of God to be a savior, and sent to judge and save the world, whenever, in the harvest, in the end of the cycle, the "world," becomes utterly lost as now.

The only way to save the world is to torment the men who are damning it by their unrighteous acts, by depriving them of the power longer to spoil and rob their fellow men. In speaking of such—both the rich in earthly goods and the rich in spiritual goods, the chief priests and Pharisees of this crucial time—James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you! Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days; Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath; ye have lived in pleasure on the earth. and been wanton; ye have nourished your hearts as in a day of slaughter; ye have condemned and killed the just, and he doth not resist you."

But, say the masses of men, by their acts at least, and sometimes by their words, "suppose these things are true, what is the truth to us? We will say to our souls, you have much goods laid up in store for many years; take your ease, eat, drink and be merry; sufficient unto the day is the evil thereof." The ostrich which, when pressed with imminent peril, buries its head in the sand, has never been considered a very wise bird; but the wise man, in the Book of books, says, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished;" tormented.—*O. F. L.*

FINANCE AND COMMERCE.

Bucking the Tiger.

Playing faro is called, in popular parlance, "Bucking the tiger." This, our respectable Pharisees will tell you, is a very wicked proceeding; accordingly, laws are made to suppress it; gambling houses are raided, and the paraphernalia (the lay-out), if captured, is burned as a warning to all similarly inclined wicked men. If you inquire for the reasons of such summary proceeding, you will be told that faro is a dishonest game; that even if the gamblers play what they call a "square game," it is so arranged that the players are fleeced while the dealer rakes in the ducats. Now, if the object of suppressing faro games is to secure justice, we have no fault to find in the matter. Yet, why suppress this kind of a faro game and at the same time force the people to participate in the monstrous *Pharaoh* game of legal tender money?

No one is forced to go to the gambling dens of the faro dealer, but the entire people of the United States are compelled to buck against the ruthless game dealt by Wall Street to the destruction of their happiness and their lives. If the interest of the people demands the destruction of the lay-out of the faro dealer, of how much greater importance must be the destruction of the methods of Wall Street against the happiness of the people? When the police burn the lay-out of a faro gambler, some people complain of the injustice of the police in destroying the property of the gamblers. When we advocate the repudiation of all debts and the abolition of legal tender money, we are assailed with the charge of injustice, and the accusation of dishonesty. Suppose we are told that carpenter Jones, who is a hard working man, works steadily and is very economical in his expenditures. By good management he has succeeded in saving $1,000, which he has loaned to his neighbor, John Smith; now you propose to rob carpenter Jones of his $1,000. This is equal to the argument of the pro-slavery advocates who charged the abolitionists with attempting to rob the poor Widow Smith of her one negro man, on whose work she depended for a living. If carpenter Jones had invested his earnings in a faro lay-out and opened a faro bank; if the police had raided his gambling establishment, captured his paraphernalia and burned it, a great many of these very same people would have applauded the destruction of the property in the latter case.

As for us, we are not troubled with any scruples about taking away the property rights of any man, whenever these property rights deny and abrogate the rights of the laborer to the results of his industry.

The other day, in passing through the World's Fair, and viewing the marvelous achievements of human ingenuity, we were painfully struck by the thought that this noble creation was the work of the laboring classes, but, alas, it did not belong to them; through the Pharaoh game of legal tender money they had sold their birthright to the work of their hands for a mess of pottage, and a very poor sort of a mess of pottage at that. Talk about bricks without straw in Egypt! why, the modern Pharaoh—the legal tender money fiends—are trying to force the people to make bricks without any material whatever! The value of all fiat money resides in the enforcement of its use by the people, under the penalty imposed by government of confiscation of homes and wealth for non-compliance. Thousands of homes have been sold by the sheriff for non-payment of taxes in money, when the poor people were willing to pay them in the labor of their hands. People are everlastingly talking about the safeguard of the legal tender provisions for the debtor class; but how and why? "Well, you see, if the law did not specify what a creditor would have to accept, why then he might insist on your paying him anything he saw fit. That is, if the moon were made of green cheese, and the creditor wanted a hundred pounds of that green cheese, why, the debtor would have to get it or forfeit the bond." Very plausible, isn't it? But it appears to us that the shoe fits best on the other foot. Where one debtor may have been protected in that way, millions of debtors have lost their homes because the creditor could demand the specified article—legal tender money—(while he had previously cunningly arranged that

the debtor should not have any) and refused to accept anything else in place of it.

We purpose to break up this devilish Pharaoh game; that's what we are here for, every day in the week, and doubly strong on Sunday. World's workers, you have been bucking this life and soul destroying tiger long enough! Secure to yourselves the fruits of your labor! *Repudiate all indebtedness! Abolish legal tender! Demonetize gold!*

In the words of William Morris,

Come shoulder to shoulder, ere the world grows older!
Help lies in nought but thee and me;
Hope is before us, the long years that bore us
Bore leaders more than men, may be.

Let dead hearts tarry and trade and marry,
And trembling nurse their dreams of mirth,
While we, the living, our lives are giving
To bring the bright new world to birth!

Come shoulder to shoulder, ere earth grows older!
The Cause spreads over land and sea:
Now the world shaketh, and fear awaketh,
And joy at last for thee and me.

Carl Gleeser.

SOCIOLOGY.

The Labor Standard.

Amid the clash of contending factions in the financial arena, the interested listener has, up to the present time, been able, as a rule, to discern only the following rallying cries: "The Gold Standard;" "The Gold and Silver Standard;" "The Taxing Power Fiat Paper Money Standard." These three different methods of financial policy have been in operation in different portions of this mundane sphere at various times; if the results as at present manifest are a criterion of their respective merits, they are not worthy of any honest man's consideration.

The production and proper distribution of the sustenance of life is the basic question of all other problems confronting man today; only as it is righteously adjusted can we hope to clear the path that leads upward. The time is not propitious for further tinkering; the people demand a last and final solution of the aggravating contradictions of prevalent industrial methods. The vastness of resource in material things, combined with the ever increasing capacity of man to exploit them forever, bars the absurd statement that poverty is due to the niggard character of the earth, or to the impotence of man. The cry of overproduction sounds on the ear; while stores and warehouses are glutted with an abundance of food, fuel and clothing, we see starving and ragged people everywhere. Strange anomalies! On one hand we are told that there is so much wealth produced that millions must suffer enforced idleness; in the same breath, almost, we are informed that these very same idlers should either work or starve! There is evidently a screw loose somewhere, especially in the shallow pates of the gentry who have posed so long before the world as scientific expositors of sociology. The righteous distribution of wealth is the most pressing subject forcing itself upon our attention for solution. The present basis of exchange is dishonest; it defrauds the producer of the results of his application and gives them to an interloping class of parasites.

If labor and equitable exchange confer the only righteous title to wealth, we can rest assured that the wealth of the world is not in the possession of those to whom it rightfully belongs. A title that is not equitable will not be perpetuated, for as water always seeks its level—its point of rest—so also is it the inherent nature of all things to move to an equilibrium, a static condition. Every article of use, every form of human service requires a definite human exertion for its production and accomplishment; for this reason, the labor involved is the best and most readily ascertained standard that can be applied in all the various exchanges of service and commodities. The terms used in which to compute and express the various proportions incidental to the operations are immaterial. Domestic free trade would, of course, be one of the conditions essential to the successful demonstration of the feasibility of the labor standard. Give the labor standard a fair field and no favor, and it is bound to distance all other entries in the great race of life.

The solution of all questions depends upon the elements of reciprocity, equity and mutualism!—*Carl Gleeser.*

"IS WOMAN THE COMING MAN?"

We insert the following in contrast with the doctrines of Koreshanity regarding the true relationship of man and woman. The male and female are equally at fault in the status of abnormality in which they are found related today. Woman will assert her rights and maintain them, and man will accept his sphere of *equality*, not of subjugation. Neither man nor woman has had his or her day. The day of both is coming in the which woman will possess her rights and man will voluntarily acknowledge them, but not till after she has gained them by her assertion.

"Is Woman the Coming Man?—Ours being the age of majorities, and it being a notorious fact that women outnumber men, their natural place is in the foreground of affairs political, social, scientific, and economical. Concede the claim for woman suffrage, a measure which cannot now for long be rejected, and the reduction of man becomes a mere matter of time. Politics being a matter of facility, of expression, contention, ingenuity, and persuasion, and woman admittedly possessing these qualifications in a much greater degree than does the average man, her place in the arena of public affairs is fixed and natural. Woman's power of language, religious temperament, sympathy and intuition, especially adapt her for the church, the counting-room, and the emporiums of trade and commerce, and in these spheres they ought to rule. Woman's gentleness, compassion, and sympathy, naturally fit her for the medical profession. Therefore the politicians, priests, soldiers, doctors, merchants and bankers of the future must be women. Man has had his day. His decadence is in the natural order of things. Woman's is the sex of refinement, while man is merely the human beast of burden".—*London Truth.*

The vagrant laws make poverty a crime. All such laws are enacted at the instigation of capital. The myriads of unemployed men standing ready to fill every place made vacant is a standing arraignment of capital, establishing its intolerance.—*Kansas Agitator.*

Pungent Paragraphs.

Apparently, many people would rather starve in a good suit of clothes than live fat in rags.

From the interest the people are taking in pugilism, they must be most ready to go through the "mill."

Tale-bearers are not "bob tailed," though they should be; but if you heed them you'll find that their tales are barbed.

"Two women shall be grinding at the mill, one shall be taken and the other left." It is because one is right, that the other is left.

"One swallow does not make a summer;" but if it is a swallow of rum, it is likely to raise the temper-ature about the family circle.

The love and admiration of the American eagle, as the emblem, of freedom, have degenerated into the love of the eagles in the pocket.

What time is it?

Time you gave up self, and went into the service of God and your fellow man.

The way the squash and potato bugs eat and increase is enough to make the farmers turn London purple with rage and Paris green with envy.

Philosophers go about saying this is woman's age. According to her own account, woman denies it—denies having any age; she is always young.

The people of this day affect to disbelieve in the ancient science of astrology; yet each one of them began life's journey, along the Milky Way.

It is the time of the year when the head of the house will remark, "lettuce have peas, and red dishes of beets, until I scream with payin'—for the sass."

The milk of human kindness has been churned and the butter taken for the preachers, the politicians, the bankers and the lawyers; the laborer gets only the buttermilk.

We are but the "dust of the earth." That accounts for the brass some people have, the irony, the silver tongues, the stony hearts, and also why some are so often "coppered."

The Jewish nose is the eagle's beak, their love of gold the talons by which they seek out and tear the rotting carcass of commerce, feeding themselves upon the vitals,—the industries of nations.

Things usually even themselves up in the evolutions of the growth of the tree of life. Thus the suave and attractive manners of a society lady that make her the leader of the *bon ton* may have been—or rather the quality may have been—acquired in the struggling necessities of a street fakir, during some former embodiment.—*J. S. Sargent.*

The Lord Jesus was wise enough to know the law of aggregation for his age. He knew the character of the nucleus to be established, and was wise enough to select the only twelve men for his apostolic service that the world had then produced. This made him the great spiritual leader and head of the people.

SHARP CUTS.

Gold is the money of semi-civilized financial pirates.—*Representative.*

Every person who submits to laws that exact taxes, rents, interests and profits is a slave.—*Mystic Herald.*

No one cares who becomes rich, so nobody is robbed. Its the robbery the people are kicking at, not the riches.—*Southern Mercury.*

Astor, the would-be British lord, has an annual income that requires the labor for one year of twenty-one thousand men to produce.—*Cleveland Citizen.*

The Australian crash, which is pretty well over, is as nothing compared with what the American crash will be presently.—*Weekly Times and Echo, London, England.*

The power of the precious metals is not an inherent quality of those metals, but in the law which vested them with the royal prerogative of *legal tender.—G. B. De Bernardi.*

A house divided against itself cannot stand, neither can a nation whose individual members are cutting each other's throats instead of working in harmony. God's plan is co-operation.—*Advocate, Mankato, Kans.*

The vast inequalities of fortunes, the hardships of the multitude to obtain a bare living, and widespread poverty and want are mainly due to the barbarous monetary system based upon the law of *legal tender.—G. B. De Bernardi.*

How does it come that we do not hear so much about "honest money" just now, as we did a few weeks ago? It may be because so many of these "honest money" howlers have been financially busted.—*Tarkio (Mo.,) Independent.*

The clergyman does not live who dare hint to his supporters to "go sell that thou hast and give to the poor." Christ's gospel is a dead letter. Christianity is a cloak for hypocrisy. How long, O man, how long!—*Mystic Herald.*

Instead of placing the silver mine owners on a level with the gold mine owners by the free coinage of silver, let us labor to demonetize both gold and silver and place the producers of all commodities on an equality.—*National Spectator.*

The Chicago, Milwaukee & St. Paul Railroad Company has discharged four thousand men who were employed on their roads. "Plenty of money, good prices and great prosperity" are the several reasons why these men couldn't be kept at work!—*Progressive Farmer.*

Credit does not mean debt. A man may use his credit for the transaction of business, and not incur debt. If a man, or a corporation, possessing wealth and a reputation founded upon an adventitious estimation of financial merit, cannot take advantage of that credit for equitable exchange, there must be some deficit in commercial acumen. Exchange of credit—its reciprocal or mutual use—is as legitimate a factor in the genius of commerce as anything entering into the affairs of exchange.

Oratory of Christ.

North American Review: This most important subject has certainly been overlooked. There is no treatise professing to deal with the expressional gifts of the greatest extempore orator the world has beheld. For two thousand years the human race has been led by the teachings of a man, who, so far as can be discerned, never committed a thought to writing. There is only one historical mention of even his ability to write, and that was in the case of the woman taken in adultery; then he stooped down and wrote on the ground. What he wrote we know not, it may have been signs or figures, not words; it may have been merely meaningless lines to cover his embarrassment or the nature of his reflections. His recorded sayings were not written by himself, but by his followers. The world owes its enlightenment, its release from crude faith and superstitious practices to the discourses of Jesus Christ. Why, then, has nothing been written upon the subject of his oratory? Because men have failed to see that Christ must employ the language of public discourse. The prophets spoke of him in language which indicates his oratoric mission. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, and the spirit of knowledge; and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked." These are the highest endowments for a public speaker. In what terms could this mission be more clearly indicated? He would regenerate the world and bring all men under his sway, not by the sword, but by his words. Christ recognized his mission as that of a great sacred orator, for he declared: "God has anointed me to preach the gospel to the poor." The men of his day regarded him as a great speaker. On many occasions, while speaking, the people loudly praised his discourse in terms that reflect his oratorical power, for they were carried away by his words. So attractive and commanding were the tones of his voice that many declared that he spoke as one having authority and not as the scribes. The band of officers which the Sanhedrim sent to entrap Jesus returned without accomplishing the mission, and gave as a reason why they did not apprehend him, not that he worked miracles, but that his speech was so persuasive that they could do nothing but listen, "for never man spake like this man."

It is of no little importance that this subject receive attention.

The correct interpretation of the sayings of Jesus depends upon how truly we understand his oratorical expressions. His methods of speech throw much light upon difficult sayings. Much of the obscurity that envelops the words of Jesus would vanish if we could supply the look, gesture, or tone of voice that he used. It is characteristic of extempore speech to be elliptical or to abound in figures of rhetoric and exaggerated expressions; and these, though readily understood at the time of utterance, have to be carefully weighed and freed from overstatement before the reader can glean the correct meaning.

Many of the divisions of Christendom have been made by interpreting the oratorical language of Christ literally, and the first necessary step toward uniting all bodies of Christians is to interpret the truth of Christ in the light of reason, as in studying the expressions of all great speakers. Some say it was unwise for Christ to use oratorical expressions, but he only obeyed the laws of his nature. It is natural for men of high feeling and enthusiasm to speak strongly. Oratorical language, because highly passionate, is more clear than the trite and commonplace expressions, and renders truth more solemn, elevated, and impressive. A study of Christ as an orator has a most important bearing upon exegesis. * * * He was an orator in every sense of the word. There is a closer connection between the form and spirit of his discourses than in the case of any other orator. He chose the most striking ways of presenting truth. Figures of speech, illustrations, and parables are as thick in his sermons as stars in the Milky-Way. The general manner of his address was direct or conversational. He always had his audience in mind, and held the attention by his interrogative style. "Are not five sparrows sold for two farthings?" "What went ye out into the wilderness to see?" At times he commanded his audience. "Be not afraid of them that kill the body! Let your loins be girded about and your light burning!" At other times he warns, rebukes, reproves, reproaches, prohibits. "Beware of the leaven of the Pharisees; ye hypocrites, ye can discern the face of the sky and the earth." "Thou fool, this night thy soul shall be required of thee!" This form of direct address often becomes sympathetic, as if he held his audience in his mind and knew their frailties. "Come unto me, all ye that are weary and heavy laden, and I will give you rest." He was impressed deeply with the great truth that things in heaven are known by their likeness to things on earth; hence he often speaks in the language of oratoric correspondence. His most remarkable figure of this nature is his comparison of himself to a vine. Contrast and antithesis abound: "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish will he give him a serpent? Or if he ask an egg will he give him a scorpion?" So truly oratorical was the style of Jesus that he touched every chord of the human heart. A man of keen sensibilities, sympathetic by nature, and living amid scenes of distress, sorrow, and poverty, his heart was easily moved, and therefore his pathetic eloquence was deep, sincere, and unsurpassed. Take, for example, his mournful dirge over Jerusalem. His story of the prodigal's return has no equal for tender pathos in the records of oratory. And yet while the tender and loving prevails in his discourse, no orator has ever uttered such fierce denunciations and bitter sarcasm. "Beware of the scribes, which desire to walk in long robes, and love greetings in the market places and the highest seats in the synagogues and the chief rooms at the feasts, which devour widows' houses and for a show make long prayers; the same shall receive greater damnation."

Briefly stated, the style of Christ is so oratorical that his sermons abound in examples of almost every figure of speech and every kind of eloquence, from the simple to the passionate. There is even found examples of wit and humor. His wit often shone brightly in his replies to the arguments of his opponents. His audience must have smiled with approval when they saw the sharp thrust or sarcastic turn by which his opponents were defeated. How keen his wit in his famous reply to the Pharisees when they said that he cast out devils by the power of Beelzebub. "If I by the power of Beelzebub

cast out devils, by whom do your children cast them out?"

We have shown clearly that the word language of Christ was, beyond all question, oratorical. It can also be shown that he enforced his truths by those agents of oratory, voice and gesture. We may be well assured that Christ had a beautiful and graceful body. There are no mentions of any physical defects. The leaders of the Jews who were opposed to Christ's teachings would have seized upon such defects, if they existed, to show that he was not the Messiah. The life that Christ led, preaching in the open air and even resting at night in the mountains of his native country, bespeaks a strong constitution. But we are not left in doubt in regard to the excellence of his voice or the dramatic force of his gestures. We learn that he held the attention of multitudes in the open air, speaking from the hillside or from a boat anchored in the lake. It is not an easy matter to address several thousand people in the open air, and his audience seldom numbered less than five thousand people and sometimes many more. That his voice was skillfully modulated appears from many expressions (such as "speaking with a loud voice") in the sacred writers.

They have even observed the changes which the passions made upon his voice, for they declare that he spoke at times with anger. The very words signifying to preach or speak are interchanged at times for words that mean loud, animated, round or full utterance. There is strong evidence that his voice was very flexible and could express every shade of emotion. The language he uses, from sarcasm to pathos, denotes an oratoric nature, such that unless the tones of voice corresponded to the passions, his audience would have regarded him as insincere. A most wonderful quality of Christ's voice was its power to convey a healing magnetism. The tones of his voice awakened new life in the penitent, in the dead and dying. The leper arose, cleansed; the blind received his sight; the deaf heard; and the dumb spake at the sound of his voice. As a weapon of oratory Christ made good use of gesture. He often pointed to the object while speaking: "Behold those buildings;" or with a circular motion of his hand: "Behold my mother and brethren." Sometimes his stories or parables were acted illustrations, little gesture dramas, as in washing the disciples' feet. His countenance had a most marvelous variety of expression. By a look or motion of his eye he made his enemies quail. He could preach an impressive sermon by an encircling glance of the eye. His look made Peter go forth from the council chamber a broken penitent. Sometimes, even when he said nothing, he revealed his soul by his countenance.

We have tried to present briefly to the reader a great and new subject of extreme importance. We have thrown out a few reflections in regard to a much neglected side of Christ's nature, the expressional side. In our opinion no satisfactory or harmonious interpretation of the words of Christ can be obtained unless more careful study is given to the oratorical characteristics of his style.—*T. Alexander Hyde.*

There are more things in heaven and earth, Horatio,
Than are dreampt of in your philosophy.

—*Shakspeare.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

HOW CAN YE ESCAPE THE STEPS OF DOOM?

At the outbreak of the civil war John G. Whittier wrote:

"We prayed and hoped; but still, with awe,
The coming of the sword we saw;
We heard the nearing steps of doom,
We saw the shade of things to come.
In grief, which they alone can feel
Who from a mother's wrong appeal,
With blended lines of fear and hope
We cast our country's horoscope.
For still within her house of life,
We marked the lurid sign of strife,
And, poisoning and embittering all,
We saw the star of wormwood fall."

The long, fierce and bitter contention which was carried on by both parties in the halls of congress and throughout the nation culminated in a tremendous sacrifice of life and wealth. Both the North and the South were equally guilty of violating the plain will of the Almighty, and both were cast into the wine press of wrath to suffer the penalty of broken obligations. This time of trouble which culminated in the liberation of four million of chattel slaves was the beginning of the end which will liberate *all* slaves and let *all* captives go free. The Almighty had laid bare his arm to set his captives free from the power of the oppressors, but he always gives them free opportunity to do his will. One generation has passed; instead of doing the will of God this people have wandered after strange gods and riveted shackles more galling and more degrading on both black and white alike. He who reads history reads to little purpose if he cannot see the close parallel of the few years before the outbreak of the civil war and the last few years. It will soon be made manifest to the dullest comprehension in the rapid culmination, in this time of trouble, the total demolition of the kingdom of satan. Then they had a Crystal Palace World's Fair, a Dred Scott Decision, compromises and compromise measures by so called statesmen, North and South, Fugitive Slave laws, and a disastrous panic that paralyzed business and ruined thousands. Have we no Judge Taneys at the present time, with their Dred Scott decisions? Unfortunately we can scarcely find any other kind of judges, clothed in the ermine. Have we no border struggles for liberty? Unfortunately it has spread until every hamlet, village and city all over the land is the scene of conflict, and not a statesman in the halls of national legislation! Those who are there are *dead! dead!! dead!!!*

Our chief executive officer insults our intelligence by calling attention to the unbounded prosperity of the country! We have no fugitive slave laws, because there is not a free state in God's green earth where slaves can flee from the oppressor's lash. Thousands are being driven annually into the gutter and through the open gateways of hell,—the saloons and vile brothel dens that flourish on every hand under the fostering and benign influence of an apostate church. The fiendish usurper who thrives upon the flesh of

his victims is determined not to yield one jot of his stolen prerogatives though the government and the people be annihilated. Over against him stand the massed forces of organized labor with sullen brow, ignorant of their rights and how to obtain them, but equally determined that the usurpations of capital shall cease; while from the cellars and attics comes a low menacing growl like the rumble of thunder, a dread portent of the coming cataclysm.

We have a World's Fair which is a sure indication of the end. We are on the verge of the greatest financial panic the world has ever known; it will sweep away every vestige of our monetary system. We have a spectacle of leaders of the reform(?) movement trying to patch up a truce with hell, holding out a compromise measure (free silver and two per cent land loan) to the devil, at the same time trying to compound a felony with God Almighty. I note with pleasure the last move of a certain body of men to combine in self(?) defense. This is the retail agricultural implement dealers' combine, which proposes to freeze out any and all manufacturers and dealers who sell direct to consumers at *cut* prices. This interesting combination of producers, will, we hope, prove the straw which breaks the camel's back. If the farmers will cease to follow the blind leadership of so called agricultural journals, and settle down with a fixed determination to repudiate any and all combines where spoliation is the animus, and combine in one fraternal organization, eliminating all elements of the competitive system, accepting all who are willing to be self-supporting, eliminating money as a factor in the exchange of products, and exchange on a basis of equity, the combinations such as the Retail Dealers' Trust, the Wholesale Dealers' Trust, the Whiskey Trust, Tobacco Trust, Druggists' Trust, Physicians' Trust, Rt. Rev. D. D's Trust, Attorney's Trust, the Manufacturers' Trust and all the rest of the devil's devices to enslave men will lose their power. If they would repudiate these and trust in God, trying his plan they would soon lift themselves above hell and its environments. Breathing once more the breath of life they would become living souls. Can we expect this? Not just yet. The Revelator says: "And the old heavens" (church) "and the old earth" (state, or government) "shall pass away, and all things shall become new." Christ gives us the manner of it when he says, "A kingdom divided against itself cannot stand." All the systems and business methods are based upon competism grounded in the love of money, and constitute the golden calf that the children of Israel idolatrously worship. This is the house of hate whose children will devour each other. Fill up the measure of your iniquities, ye hypocrites! Ye generation of vipers, how can ye escape the damnation of hell?

Following closely upon the heels of the causes that are operating to destroy the old earth (state) come the causes that are operating to destroy the old heavens (church). A poor ignorant Catholic made the remark recently that "the Catholics will soon get control of this country." He has a Winchester and a whole arsenal of fire-arms, and thinks he will fire some shots for Pope Leo, bigotry, superstition and slavery. The Protestants are watching their old harlot mother with jealous eyes; the conflict of Gog and Magog will culminate in the passing away of the old heavens, the adultery of religion, which will be the last stronghold of satan to disappear. Do you doubt it? Blind indeed must be your eyes if they cannot perceive so plain a state of affairs! This problem is no porism. Its solution will come as truly as the eternal cycles of seed time and harvest. Christ, the great teacher and founder of communism, or co-operation, engendered the hate of competitive Judaism, and lashed it to such fury that it destroyed him; thus the world was baptized for the harvest about to culminate in the establishment of the divine communism, in spite of death, hell and the devil.—*W. H. Pavitt.*

As far as possible the reader should comprehend the fact that we have to do particularly with the literal Word, and that by the Word is to be understood, first, the Lord Christ in his manifestation as the Son of man over eighteen hundred years ago, and now, in a universal sense, the product of that seed (the Word) as fruit about reaching maturity. This fruit will be the new kingdom, the resurrected humanity in which the Lord reigns supreme.

"The Truth Shall Make You Free."

Freedom shall come to the race—some day;
Then Truth her own shall claim.
From out the dirt and the miry clay
The tired feet shall be lifted, some day;
The sky shall change from its hodden-gray
To crimson and gold, by the perfect ray
Of the rising Truth aflame.

Truth will appear to the race—some day;
Then Freedom shall claim her own.
Hearts that are weighted with burdens today,
Shall see the great stones rolled away
And Joy come forth in her shining array;
Injustice shall vanish forever and aye,
And Justice be placed on her throne.

Fear shall depart from our lives—some day,
And Love shall reign in her stead;
The priests and the statesmen be wiser, some day,
Religions of hatred be dead;
And bodies aweary and hearts that have bled
With the wrongs of the present, be lifted instead;
And the white wings of peace o'er the people be spread—
When the Truth shall have made men free.

C. C. Post.

Arbutus.

Sweet arbutus: The brown bee sips
New nectar from thy pinky lips,
And hiveward whirls on airy wing,
With guerdons of thy blossoming.

Dear arbutus: I love thee so
That love seems but an afterglow
Of pure perfume, an irised spring
Of star-blooms from thy blossoming.

Dead arbutus: There swing no more
Sweet censers from an unseen shore;
Yet love shall ever backward bring
Rare guerdons of thy blossoming.

—*Alcyon, in Woman's Tribune.*

In Review.

We have received a copy of "Trials and Triumph of Labor," by G. B. DeBernardi of Warrensburg, Mo. Price per copy, paper bound, $0.50. Address G. B. DeBernardi, Warrensburg, Mo.

THE LATEST SPOKEN.

WHEN ALL MEN MAY BECOME PATRIOTS.—Jesus gained the enmity of the Pharisees and hastened his own crucifixion, by asking: "Who is my neighbor?" and afterwards drawing his answer from them by the parable of the good Samaritan. The question was as confusing to them as "What is my country?" would be to a modern congressman. If patriotism were "love of humanity" it would have different manifestations, yet, lovers of humanity have been induced by political manipulators of patriotic sentiment, to crucify, shoot, bayonet, mangle and destroy their fellow men, for political and patriotic (?) reasons. Witness the fires of hatred kept alive on both sides of the Rhine, between the peoples of two countries who should co-operate for the welfare of each other—the French and the German. There is no reason why they should not knit with the bonds of fraternity, except that the selfish designs of German emperor and French politician must keep alive the hatred, and fan the "patriotism" to the point of wholesale murder, whenever they see fit to speak the command. Patriotism! In that name the blackest crimes against humanity become virtues, and the cruel intrigues of tyrants become the broad plans of statesmen. Let patriotism be re-defined and re-habited. Let it mean "love of Freedom, Fraternity and Humanity;" then may all men become patriots.—*Twentieth Century.*

COST OF COFFEE.—About a year ago I happened on a stray copy of the *Boston Transcript* giving an exhaustive description of coffee raising in Brazil. It went into the minutest details of the planting, growth, age and productiveness of trees, the gathering, spreading, sweating, shucking and transporting over the mountains to the seaport, and the wages of all laborers. From this article I gathered the labor cost of producing a pound of coffee laid down in New York. It was a little LESS THAN FOUR CENTS. Now don't understand me to say that coffee is purchased by importers at four cents. I think the crop of 1892 was purchased at about eleven cents. But that is all the labor got for producing it in New York. The difference between four cents and what you pay for the bean is what it costs you for being "governed,"—it is the tribute levied on your earnings by the hundreds of non-producers who fasten onto every article of commerce at every step. It is the price you pay for the universal ignorance of the producers of wealth. Under proper and just social relations coffee could be had anywhere in the United States at five cents a pound, without cutting the price of labor anywhere. What is true of coffee is also true of every other article of consumption. The price an article sells for, bears little or no relation to the amount paid labor for its production. Labor, who is the great consumer, is robbed at every turn, and will be until he reads and learns how it is done. How can the rich gather wealth if they produce nothing and rob not? Say, brother laborer, wake up!—*Coming Nation.*

THE POUND OF FLESH!—We do not hear much about freedom nowadays in our legislative halls, but the interest on the bonds must be paid. The liberty of the people seems to be a thing of the past, but business interests of commerce must be carefully guarded. A financial policy that will put money in reach of the people whose property it represents is a "dreamy, cranky notion," but it must be accumulated in piles with the banks so that the speculators may have it in hand with which to "move the crops." The people may not ship the products of labor over their own roads at cost; but the bondholders may carry it all over their bonded roads and retain a portion of it to pay the profits on their investment and the interest on their bonds. So hurry up your crops, boys, pay up your honest debts and honest interest(?)with "honest" money to honest bondholders and be honest and contented! It only takes about eighty per cent of your surplus earnings to keep up this honest(?)condition of things. Glorious freedom! Boasted liberty! A sovereign people!—*The Revolutionist.*

OUR NATIONAL PROSPERITY.—Among the interesting sights shown royal and semi-royal visitors, both in Chicago and New York, should be included the homes(?)of the working people who have produced all the magnificent buildings of the Fair, built the cities of New York and Chicago, and the railroads over which these visitors are whirled at a hundred miles an hour. Surely the builder, the creator, is greater than his handiwork? Then let our guests visit these miracle workers in their homes. They are not usually found upon Fifth Avenue, or along Riverside drive. Glimpses may be obtained of them along the latter, where the real estate speculator allows some shanty to stand. In such cases they serve to convince the tax assessor that, as the land is unimproved, it is not to be taxed.

But let our guests visit the tenement districts of the east and west sides. Buildings where from twenty to forty families live under one roof. Blocks where thousands of people live in darkness at noonday. Tenements where our carpenters, masons, bricklayers and mill hands live. They who turn out the mighty flood of wealth in which idlers revel, and from which foreign investors derive their dividends. Let our guests visit the homes of 100,000 working families, then return to the effete despotisms of Europe and spread the glad tidings of prosperous America to their own downtrodden people. But, of course, it is not fair to confine their observations to great cities. Let the visit be extended to the New England factory towns. Let them see the industry and frugality that leads to wealth, as practiced in New England. Haggard children, half asleep, clothed in ragged garments, barefooted or worse, on the way to the mill at six in the morning, locked in until seven at night, when the procession returns to the barracks and holes the company provides for its hands. Homes?

Let them visit "our industrial centres" of Holyoke, Manchester, Lawrence, and Fall River, where wealth is made by millions for non-resident stockholders, and life is made a burden for the workers who produce the wealth. Let the tours extend through the Pennsylvania coal and iron mines, and out through the homes of Spring Valley miners. Then let the sight-seeing be varied by a view of the plantation hands of the South, at work, or in their cabins, or a carriage ride over the prairies to a Kansas farmer's dug-out, viewing his heroic struggle with a mortgage. This might vary the scene and produce an impression of our greatness. There are exhibits, and exhibits. Let them all be shown.—*S. S. in Twentieth Century.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.